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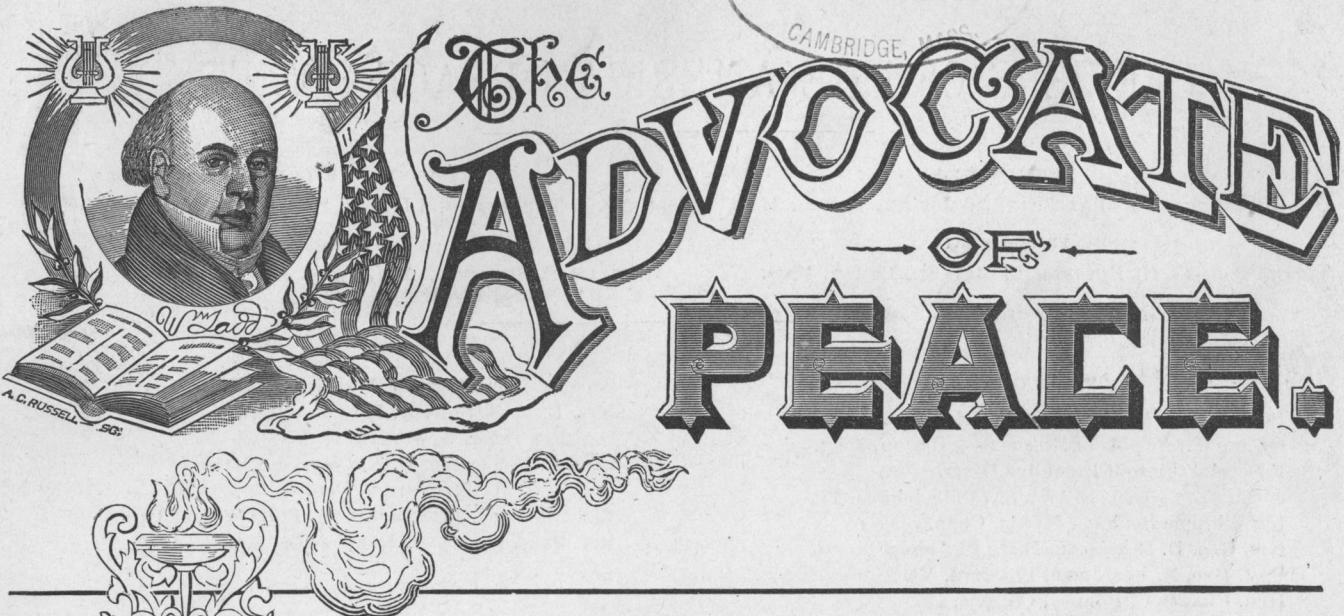
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OCT 5 1898

CAMBRIDGE, MASS.



BOSTON, OCTOBER, 1898.



IT is among the most interesting characteristics of this extraordinary age, that the heart of the human race in all parts of the world acknowledges mutual sympathies in a manner more powerful than has ever been known in any former time. That strengthening of ties and interests which grow up from commerce and from free and rapid and almost instantaneous communication, does not end with the creation of wealth, but constitutes on every hand a thousand ties, a thousand friendly relations, and is surely and steadily conducting a noble process in establishing, in a greater degree than heretofore, sentiments of brotherhood among all the scattered members of the human family. I have yet another source of confidence. With the augmented intercourse of nations there is now growing up what I may call an international public opinion, a standard of international conduct higher than the particular standard which each nation has set up for itself; and more and more from year to year does it become necessary, even for our own interests, that the conduct of each country should conform, not only to its own idea of its claims and of its rights, but to the sense which is entertained of the international rights and duties of the whole mass of the civilized communities of the world. I know no change which would be more beneficial to mankind than that the moral authority of all nations over each nation should grow up and be elevated from year to year, for depend upon it there is no such guarantee for the permanent good order of the world.

GLADSTONE in 1869.



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ARTICLE I. This Society shall be designated the "AMERICAN PEACE SOCIETY."

ART. II. This Society, being founded on the principle that all war is contrary to the spirit of the gospel, shall have for its object to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for insuring universal and permanent peace.

ART. III. Persons of every Christian denomination desirous of promoting peace on earth, and good-will towards men, may become members of this Society.

ART. IV. Every annual subscriber of two dollars shall be a member of this Society.

ART. V. The payment of twenty dollars at one time shall constitute any person a Life-member.

ART. VI. The chairman of each corresponding committee, the officers and delegates of every auxiliary contributing to the funds of this Society, and every minister of the gospel who preaches once a year on the subject of peace, and takes up a collection in

behalf of the cause, shall be entitled to the privileges of regular members.

ART. VII. All contributors shall be entitled within the year to one-half the amount of their contributions in the publications of the Society.

ART. VIII. The Officers of this Society shall be a President, Vice-Presidents, a Secretary, a Treasurer, an Auditor and a Board of Directors, consisting of not less than twenty members of the Society, including the President, Secretary and Treasurer, who shall be ex-officio members of the Board. All Officers shall hold their offices until their successors are appointed, and the Board of Directors shall have power to fill vacancies in any office of the Society. There shall be an Executive Committee of seven, consisting of the President, Secretary and five Directors to be chosen by the Board, which Committee shall, subject to the Board of Directors, have the entire control of the executive and financial affairs of the Society. Meetings of the Board of Directors or of the Executive Committee may be called by the President the Secretary or two members of such body. The Society or the Board of Directors may invite persons of well known legal ability to act as Honorary Counsel.

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Significance of the Czar's Proposal.

The tremendous significance of the Czar's peace manifesto has become increasingly evident as the weeks have passed by since he gave it to the world. We therefore return to it again.

The first thing to be noticed is the great strengthening of the peace movement which it has given. The peace associations all over Europe, of which there are now more than four hundred, have suddenly found themselves lifted out of a condition of neglect and in many places of contempt into one of great respect and consideration. The whole argument of the Czar for the reduction of armaments through international agreement is the same which these associations have been making for many years. Their ideas have been patronizingly called beautiful, but at the same time ridiculed as utopian. Suddenly their thought is taken up by the sovereign of one of the greatest powers and declared to come within the scope of practical politics and to demand immediate attention. It is not surprising therefore that these peace organizations have

felt a strange thrill of satisfaction and enthusiasm, as if their cause were already triumphant.

Beyond their ranks, in general society, the flood of thought and hope awakened by the Russian Emperor's trumpet call has been almost unparalleled. From one side of Europe to the other, from center to circumference of the United States, in every city and village of every civilized state, the proposal has been discussed, in the newspapers, in the pulpit, in the home, on the railway train, and approval of it has been universal, sincere and often enthusiastic. Even in France this has been the case, in spite of the "*question préalable*" of Alsace-Lorraine, which is declared to stand in the way. This spontaneous, universal sanction of a proposition of such character, coming unexpectedly as it did, means two things. It expresses the general longing of civilized peoples for more perfect unity and coöperation, and it is a tacit, but none the less powerful arraignment of the greatest folly and curse of civilization. This interpretation put upon the Czar's manifesto by the reception which has been accorded it, gives it a force infinitely greater than the mere fact of its having been sent out by "the greatest autocrat" of the world. There is an autocracy greater than that of the Czar, to which Nicholas II. and all other rulers must ultimately yield. The resistless wave of this autocracy may move and rise slowly, but it is already, to use Björnson's simile, in all "the first story windows."

The governments themselves have hastened to approve almost as rapidly as the people, thus setting the seal of their condemnation on the militarism of the age. President McKinley has notified the Czar that this government heartily approves and will send a representative to the proposed Conference. A number of the European governments have done the same thing,—we know not just how many of them. They will doubtless all do so before long. No government having a representation at St. Petersburg